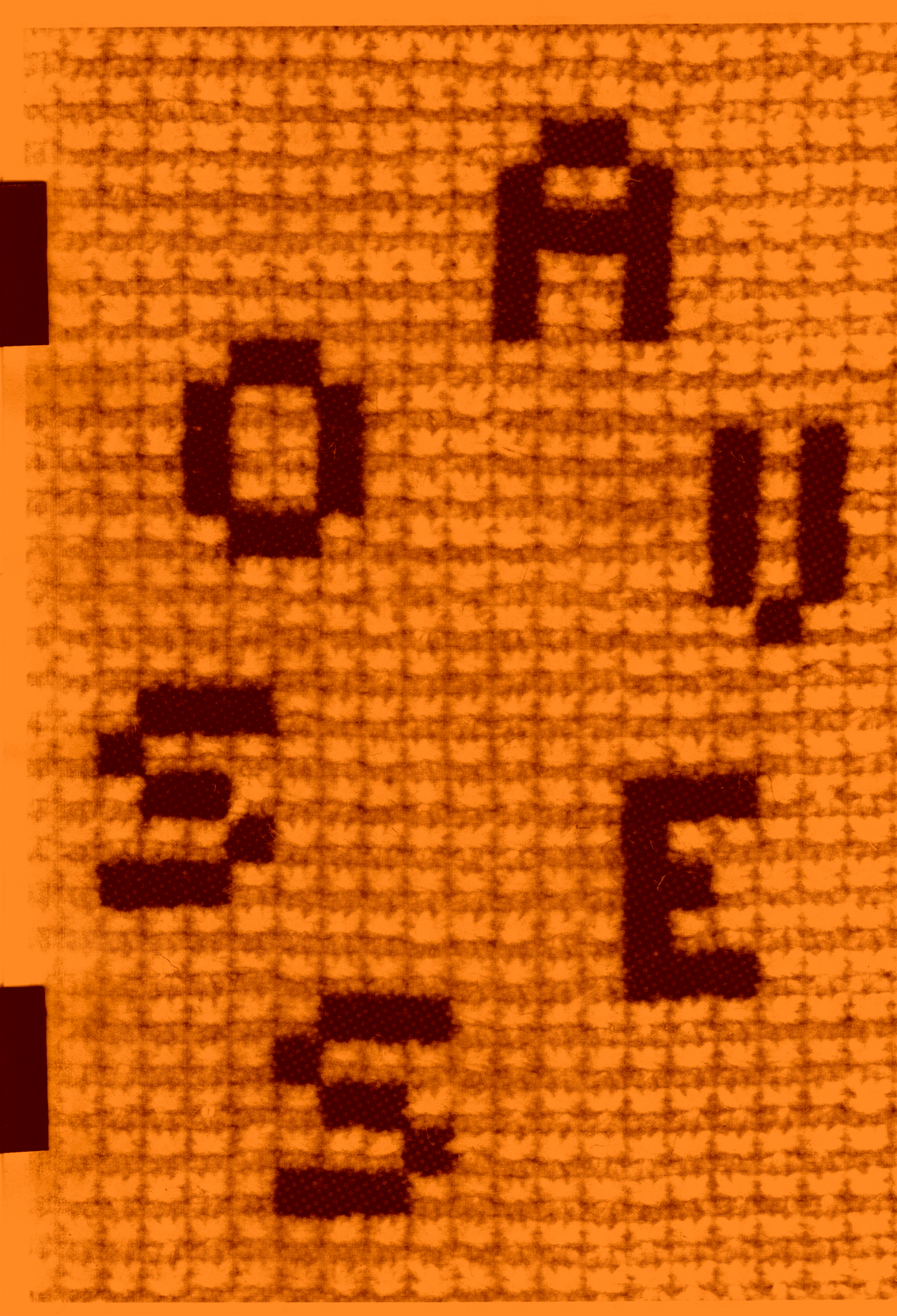
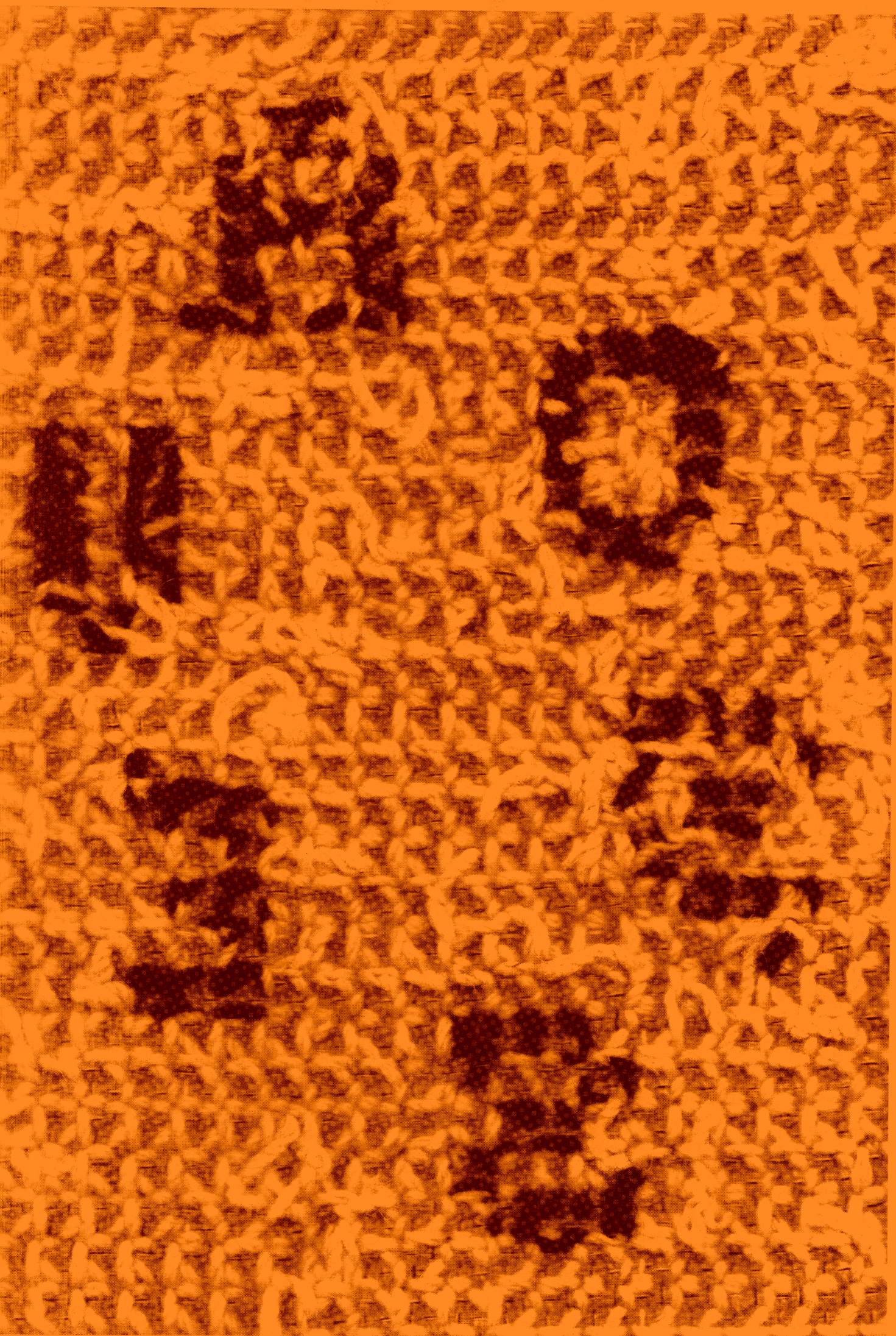
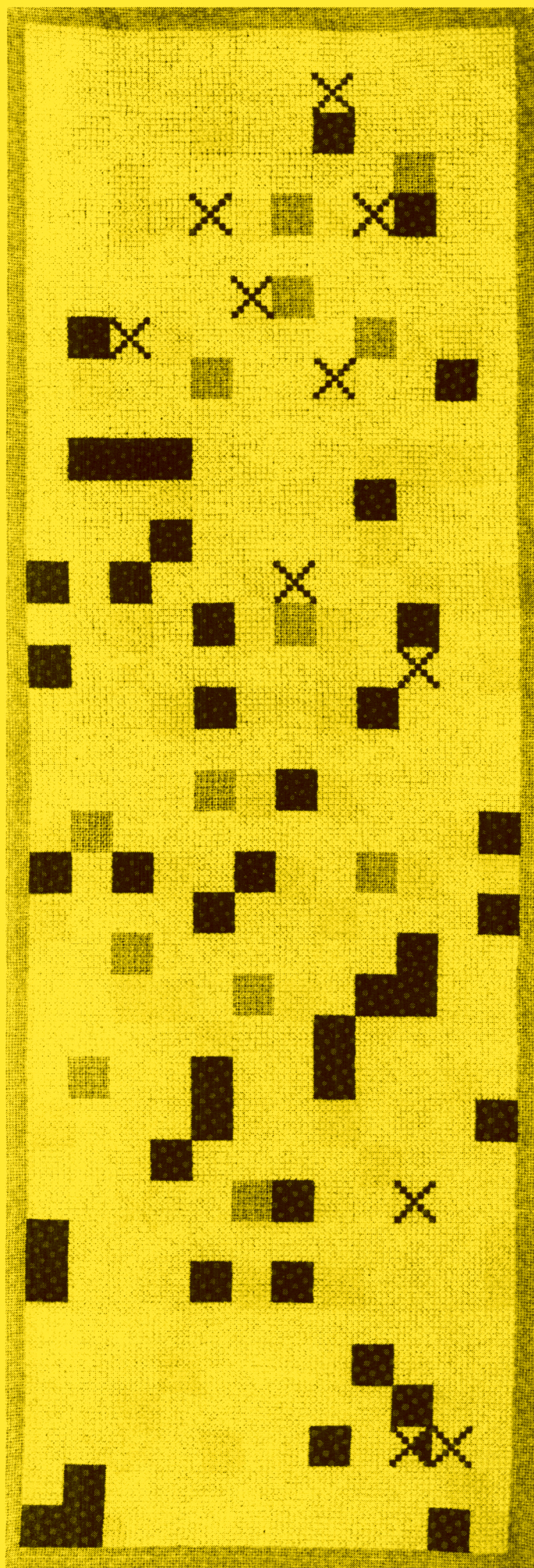








Tapeçaria bordada 296x96 cm
"Como estar disponível numa Biblioteca?"

(PT) O projeto "Como estar disponível numa biblioteca?" consiste em achar livros aleatoriamente, convidando pessoas a escolherem coordenadas e assim formar uma acervo onde não há categorias e sim etapas* de construção. Enquanto são achados livros, uma tapeçaria é bordada, materializando assim o volume de participações realizadas. Esse projeto teve início na biblioteca "ACC Library Park" na Coreia do Sul, duas bibliotecas em Portugal, uma no Brasil e neste zine podemos conferir os periódicos achados aleatoriamente na biblioteca "The Feminist Library" em Londres. Lá há uma coleção que iniciou nos anos 60 e que até hoje podemos encontrar lançamentos de zines e publicações feministas de grande valor.

E por que ir a uma biblioteca com esta temática? Achei importante confrontar um arquivo e perceber o que somos agora como sociedade. bell hooks em seu livro "Teoria Feminista da Margem ao Centro" comenta que "O movimento feminista criou mudanças positivas profundas nas vidas de raparigas e de rapazes, de mulheres e de homens que vivem na nossa sociedade, num sistema político de patriarcado capitalista, imperialista e supermacista branco. E, apesar de a crítica ao feminismo se ter tornado banal, a realidade permanece: todos beneficiaram das revoluções culturais postas em prática pelo movimento feminista contemporâneo. [...] No entanto, o movimento feminista não criou uma revolução feminista constante. Não acabou com o patriarcado nem erradicou o sexismo, nem a exploração e a opressão sexistas. Como consequência, as conquistas feministas estão sempre em risco." Acredito que este risco pode ser mais grave quando não olhamos para trás. Ao olhar para estes periódicos, percebo que conquistamos algumas coisas, mas ainda temos muito para lutar.

Ao revirar uma biblioteca ao AVESSO podemos encontrar livros que não estávamos à espera. Estes encontros podem virar surpresas, confirmações, construir relações e promover vontades de conhecer ainda mais sobre alguma coisa. O AVESSO aparece quando há uma curiosidade em espreitar o estado da superfície do outro lado. Uma inversão de perspectiva para tentar perceber o que não se percebe.

Também há um pensamento do visível e do invisível. Sabemos que este invisível está lá presente mas só é revelado quando há um movimento. Um exemplo descrito por Merleau-Ponty é quando retiramos uma luva ou um casaco às pressas e percebemos que esse objeto tem dois lados distintos, que, embora diferentes, não estão separados, mas entrelaçados.

*Etapas:

1º ACC Library Park (Gwangju, Coreia do Sul) 2018

2ª Biblioteca Raul Brandão (Guimarães, Portugal) 2022

3ª Biblioteca Municipal de Belém (Lisboa, Portugal) 2023

4ª The Feminist Library (Londres, Inglaterra) 2024



Link do projeto

[EN]

The project "How to be available in a library?" consists of finding books randomly, inviting people to choose coordinates and thus forming a collection where there are no categories but rather stages* of construction. While books are found, a tapestry is embroidered, thus materializing the volume of participations. This project started at the "ACC Library Park" library in South Korea, two libraries in Portugal, one in Brazil. In this zine we see the periodicals chosen randomly at "The Feminist Library" in London, where one can find a collection that started in the 60s and where newly released zines and feminist publications of great value are still being collected.

And why explore a library with this theme? It was important for me to confront an archive and realize what we are now as a society. bell hooks, in her book *Feminist Theory: From Margin to Center*, states that "The feminist movement brought profound positive changes to the lives of girls and boys, of women and men who live in our society, in a political system of capitalist, imperialist, white supremacist patriarchy. And, although criticism of feminism has become banal, the reality remains: everyone benefited from the cultural revolutions put into practice by the contemporary feminist movement. [...] However, the feminist movement did not create a constant feminist revolution. It did not end patriarchy nor eradicate sexism, nor sexist exploitation and oppression. As a consequence, feminist achievements are always at risk." I believe that risk can be more serious when we don't look back. When looking at these periodicals, I realize that we have achieved some goals, but much remains to fight for.

While turning a library AVESSO (inside out) we can find books we were not expecting to find. These encounters can become surprises, confirmations, they can build relationships and encourage us to find out more about something. The inside out appears when there is curiosity to peek at the surface of the other side. An inversion of perspective in order to try to perceive what is not perceived.

There is also some thinking about the visible and the invisible. We know that the invisible is present but it is only revealed when there is movement. An example described by Merleau-Ponty is when we take off a glove or a coat in a hurry and realize that this object has two distinct sides, which, although different, are not separated, but intertwined.

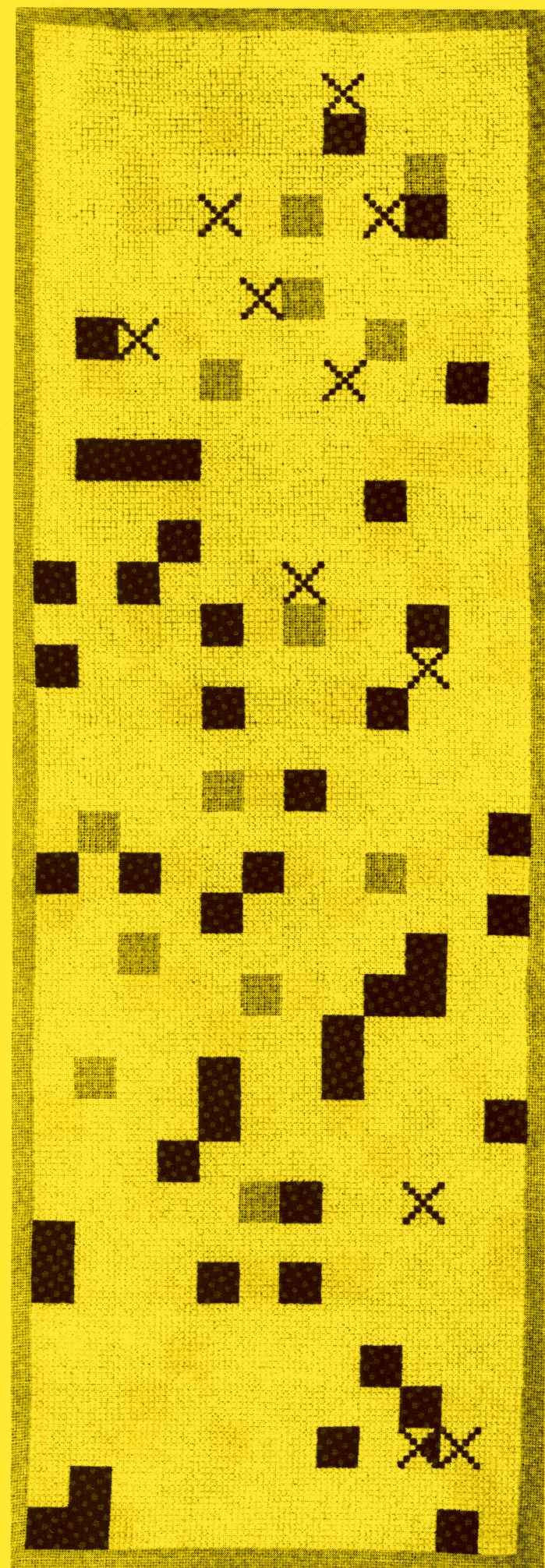
*Stages:

1st ACC Library Park (Gwangju, South Korea) 2018

2nd Raul Brandão Library (Guimarães, Portugal) 2022

3rd Municipal Library of Belém (Lisbon, Portugal) 2023

4th The Feminist Library (London, England) 2024



Embroidered tapestry, 296x96 cm,
'How to Be Available in a Library?'



Projecto link

ENTREVISTA

A photograph of an elderly woman with short, curly grey hair, wearing a dark, textured sweater, sitting on a wooden chair and working on a large, light-colored rug. She is focused on her work, with her hands positioned on the rug. The rug features a complex, dark-colored geometric pattern. In the foreground, another rug with a similar pattern is partially visible. The background shows a wall with a floral pattern and a window with a decorative frame.

Uma das regras mais importantes do bordado de arraiolos é ter o avesso do bordado completamente organizado e com um único sentido. Nesta entrevista, com a bordadeira de tapetes de Arraiolos Dona Deolinda Maria Cordeiro do Carmo, realizada no Centro Interpretativo do Tapete de Arraiolos, queria levantar questões que estão do outro lado deste ofício.

^(PT) Avesso: Há quanto tempo está nesta profissão?

D. Deolinda: Desde muito nova. Comecei a trabalhar nesta arte, mas não foi sempre até aos dias de hoje, tive outros trabalhos porque isto é um trabalho que a pessoa também não consegue ganhar um ordenado para viver. É só a pessoa fazer este trabalho e outros, é que vai ganhando alguma coisa. Agora só fazendo este trabalho não é fácil, por isso nem sempre tenho feito como profissão.

AV: Então quais outras profissões que a senhora tinha?

DE: Era uns trabalhos de limpeza, uns trabalhos de pintura, umas coisas assim. E às vezes eram as duas coisas. Só isto [bordado] não dava.

AV: Quem te ensinou a bordar?

DE: Quem me ensinou foi a minha mãe na altura que também fazia tapetes lá em casa, as minhas avós, tias. Quando era miúda, todos viviam deste trabalho.

AV: E hoje em dia, já ensinou para outras pessoas este ofício?

DE: Sim, já ensinei até a muita gente. E neste lugar [Centro Interpretativo do Tapete de Arraiolos] vai passando pessoas e a gente sempre vai dando umas dicas. Também lá em casa, ensinei a minha filha, mas como profissão ela nunca fez isto.

AV: Poderia me contar como era antigamente a quantidade de bordadeiras e comparar com os dias de hoje?

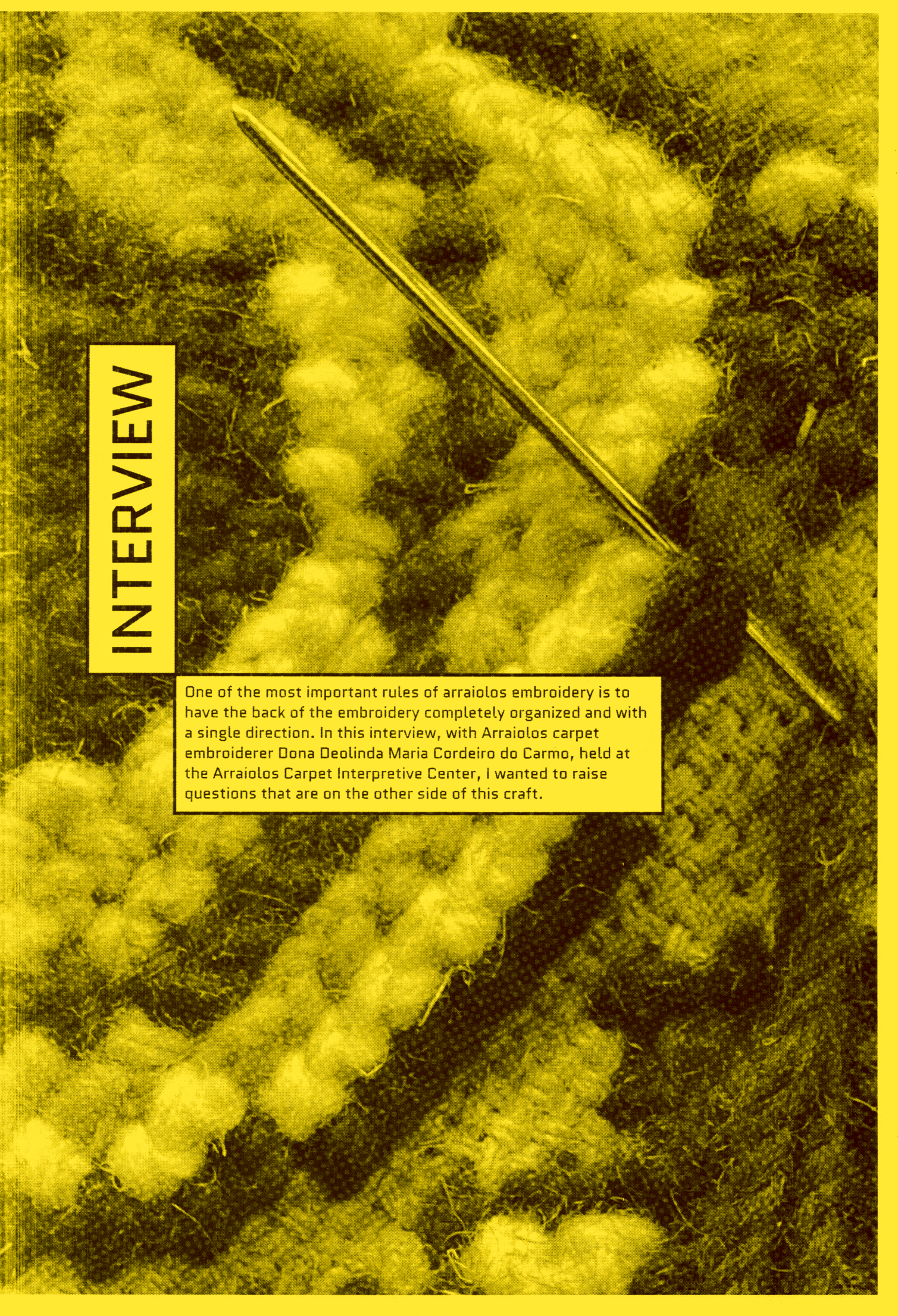
DE: Há uma grande diferença dos dias de hoje comparado a 40 anos atrás. Hoje se ganha o mesmo valor que se ganhava há 40 anos, tudo subiu, menos o ordenado. Com isso as pessoas não procuram ter esta profissão que é mal remunerada. Também acontece que há outros tipos de trabalho melhores. O valor do tapete também não é acessível para toda a gente. Antigamente vendia-se muito e havia sempre encomendas, agora é bem diferente.

AV: Como é a qualidade da sua saúde, sendo que no seu trabalho há movimentos repetitivos e a posição da cadeira não é das mais confortáveis?

DE: Esta posição que temos que fazer neste trabalho vai desgastando muito o corpo, porque a pessoa está todo o dia aqui parada e somente o braço que faz este movimento e a cabeça sempre baixa, a pessoa passa a ter imensas dores na coluna. Às vezes levantamos para esticar o corpo, mas temos que voltar a trabalhar nesta posição "enrolada" todos os dias, porque é a melhor posição para fazer este trabalho, nessas cadeirinhas. E nas mãos temos artroses que doem muito, muito mesmo e no inverno é pior ainda.

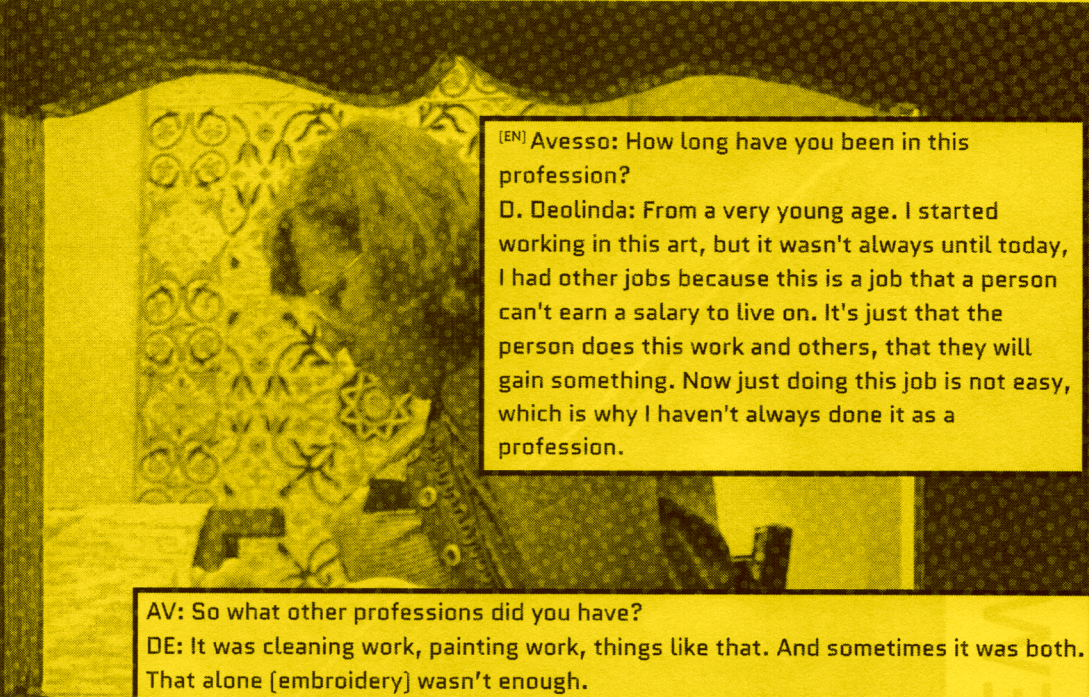
AV: Se tivesse que melhorar esta profissão, o que deveria mudar?

DE: As pessoas que fazem este trabalho deveriam ser melhor pagas. Para você ter ideia, atualmente se paga 110€ o metro quadrado que leva 15 dias para fazer, já podes ver que em um mês não se ganha nada por um trabalho que não é fácil.



INTERVIEW

One of the most important rules of arraiolos embroidery is to have the back of the embroidery completely organized and with a single direction. In this interview, with Arraiolos carpet embroiderer Dona Deolinda Maria Cordeiro do Carmo, held at the Arraiolos Carpet Interpretive Center, I wanted to raise questions that are on the other side of this craft.

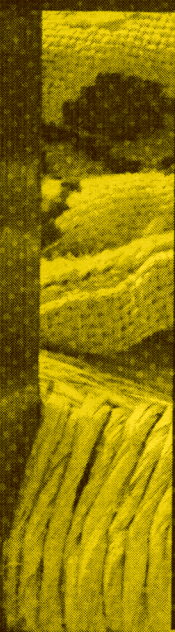


[EN] Avesso: How long have you been in this profession?

D. Deolinda: From a very young age. I started working in this art, but it wasn't always until today, I had other jobs because this is a job that a person can't earn a salary to live on. It's just that the person does this work and others, that they will gain something. Now just doing this job is not easy, which is why I haven't always done it as a profession.

AV: So what other professions did you have?

DE: It was cleaning work, painting work, things like that. And sometimes it was both. That alone [embroidery] wasn't enough.



AV: Who taught you to embroider?

DE: The person who taught me was my mother at the time who also made rugs at home, my grandmothers, aunts. When I was a girl, everyone made a living from this job.

AV: And nowadays, have you taught this craft to other people?

DE: Yes, I've even taught it to a lot of people. And in this place [Arraiolos Tapete Interpretive Center] people pass by and we always give some tips. Also at home, I taught my daughter, but as a profession she never did that.

AV: Could you tell me what the number of embroiderers was like in the past and compare it to today?

DE: There is a big difference today compared to 40 years ago. Today you earn the same amount as you did 40 years ago, everything has gone up, except your salary. As a result, people do not try to have this profession that is poorly paid. It also turns out that there are other, better types of work. The price of the rug is also not affordable for everyone. In the past I sold a lot and always had orders, now it's very different.

AV: How is the quality of your health, given that your work involves repetitive movements and the chair position is not the most comfortable?

DE: This position that we have to do in this work is very exhausting on the body, because the person is standing here all day and only the arm that makes this movement and the head is always lowered, the person starts to have immense pain in the back. Sometimes we get up to stretch our bodies, but we have to go back to working in this "curled up" position every day, because it is the best position to do this work, in these little chairs. And in our hands we have osteoarthritis that hurts a lot, a lot and in winter it's even worse.

AV: If you had to improve this profession, what would you change?

DE: The people who do this work should be paid better. To give you an idea, currently you pay €110 per square meter which takes 15 days to build, you can already see that in a month you earn nothing for work that is not easy.

PUBLICATIONS

[PT] A 4ª fase de "Como estar disponível numa Biblioteca" consistiu no convite de pessoas que conheci durante a minha residência artística na cidade de Arraiolos organizada pela CórteX Frontal, para encontrar publicações na biblioteca "The Feminist Library" em Londres. Nas próximas páginas você encontrará as publicações achadas, com algumas anotações que fiz durante a pesquisa. Também uma entrevista realizada em Arraiolos com a bordadeira D. Deolinda em que revela questões que estão do outro lado da superfície.

[EN] The 4th phase of "How to be available in a Library" consisted of inviting people I met during my artistic residency in the city of Arraiolos, organized by CórteX Frontal, to find publications at "The Feminist Library" in London. On the following pages, you will find the publications discovered, along with some notes I made during the research. Also included is an interview conducted in Arraiolos with the embroiderer D. Deolinda, in which she reveals issues that lie on the other side of the surface.

[PT] Periódicos achados aleatoriamente na Biblioteca The Feminist Library Agosto de 2024:

[EN] Periodicals randomly found in the library - August 2024:

1 "Front Matter." Off Our Backs

2 "Committee on South Asian Women bulletin"
Vol. 8 [Nos. 3-4]

3 "Haunslow e Spelthorne Health Education
News"

4 "Les NOUVELLES FEMINISTES!" Mai Nº6

5 "Association of Breastfeeding Mothers"
Volume 13 Nº 3

6 "Investigation into the numbers of women
appointed to public bodies." Report ; no.4

7 "INCONTACT - magazine"
Summer 2001

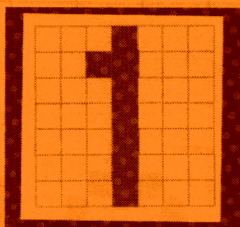
8 "Identiteti : spisanie za politika, rod
i kultura = Identities : journal for politics,
gender and culture." Volume 6 No. 2/3

9 "Feminist theory"
Volume 8 - Number 3

10 "Nuova DWF, donnawomanfemme : quaderni
di studi internazionali sulla donna" V. 6/7

11 "Aspekt" [Bratislava, Slovakia]

12 "n.paradoxa : international feminist art
journal. volume 9



Recorte / Clipping



myths & machines

Judith McGraw, who teaches the history of science at the University of Pennsylvania, spoke on "Man, Machine and Myth: A Feminist Historical Perspective on Technology."

There are two common myths about women and science, she said. The first myth is that power-driven machines opened new jobs to women because the jobs demanded less physical strength. Thus, new technology is a boon to women. But studies of the 19th century United States found that women also replaced men in fields that had not undergone technological change such as teaching. In some professions, such as typesetting, technological change has not brought more jobs for women. The developments in mechanics in the 19th century introduced virtually no changes in work women did or the division of sex roles, she said.

Another widely held myth, McGraw said, is the idea that changes in household technology save drudgery for women and give them more time. But mechanizing housework does not liberate women. The work is less arduous but not less time-consuming because higher standards of cleanliness and child care developed. Also, women now do all of the work our-

Volume 11, Number 6
June 1993
Washington, D.C.

off our backs

\$1 a women's news journal

Women and International Technology
War on Children
Herpes



capa/cover

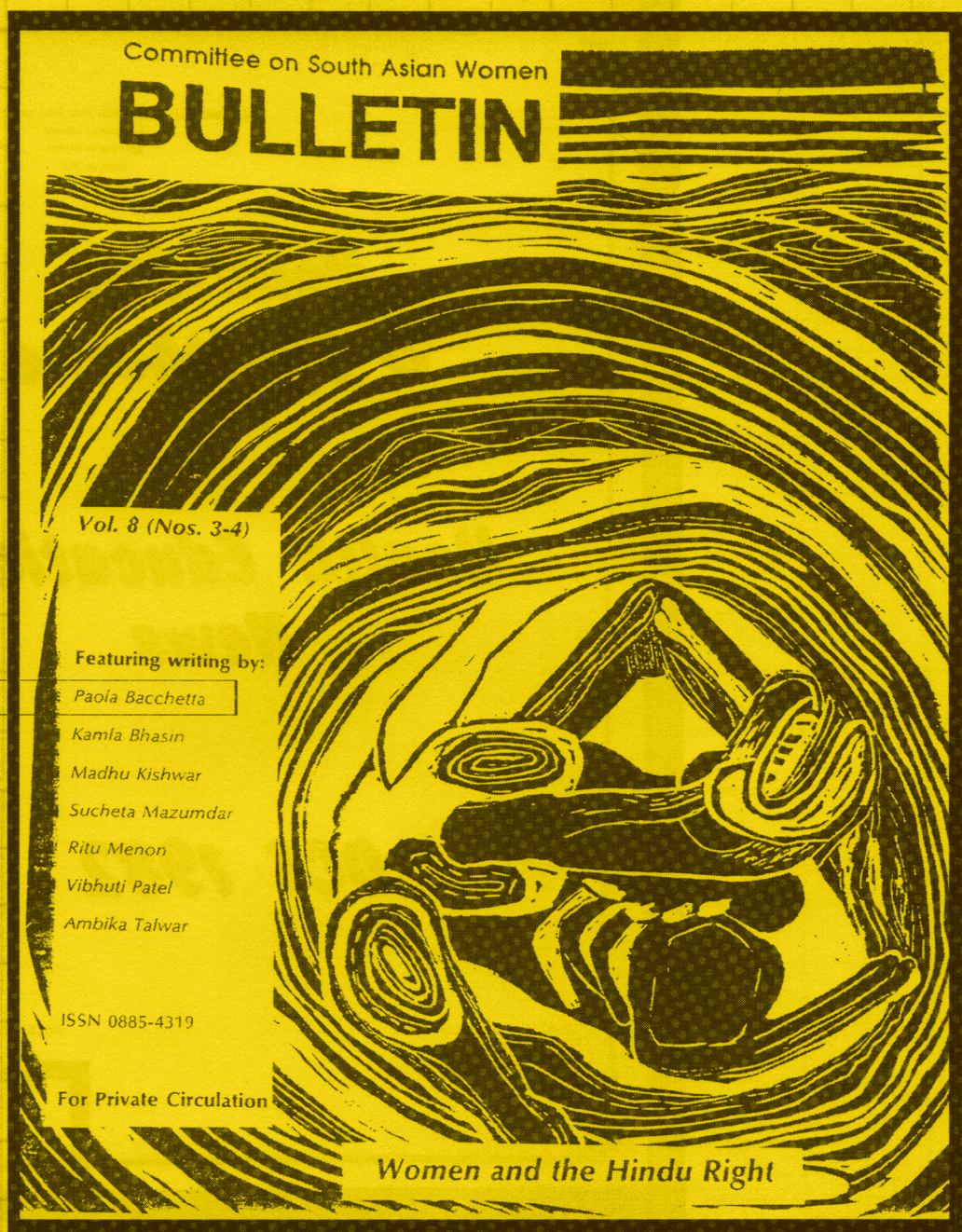
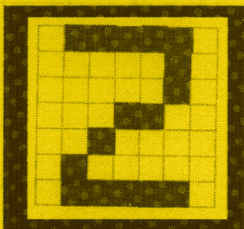
(PT) MITOS & MÁQUINAS

Judith McGraw, que leciona História da Ciência na Universidade da Pensilvânia, falou sobre "Homem, Máquina e Mito: Uma Perspectiva Histórica Feminista sobre a Tecnologia". Existem dois mitos comuns sobre as mulheres e a ciência, disse ela.

O primeiro mito é que as máquinas movidas a energia abriram novos empregos para as mulheres porque esses empregos exigiam menos força física. Assim, a nova tecnologia seria uma bênção para as mulheres. Mas estudos realizados nos Estados Unidos do século XIX revelaram que as mulheres também substituíram homens em áreas que não passaram por mudanças tecnológicas, como o ensino. Em algumas profissões, como a composição tipográfica, a mudança tecnológica não trouxe mais empregos para as mulheres.

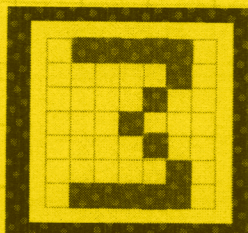
Os avanços na mecânica no século XIX praticamente não introduziram mudanças no trabalho realizado pelas mulheres nem na divisão dos papéis sexuais, afirmou.

Outro mito amplamente difundido, disse McGraw, é a ideia de que as mudanças na tecnologia doméstica poupam as mulheres de tarefas penosas e lhes proporcionam mais tempo. Mas mecanizar o trabalho doméstico não liberta as mulheres. O trabalho é menos árduo, mas não menos demorado, porque surgiram padrões mais elevados de limpeza e cuidados infantis. Além disso, as mulheres agora fazem todo o trabalho sozinhas.



capa/cover

Paola Bacchetta's publications
- Fatema Mernissi for Our Times - 2025
- Femminismi queer transnazionali - 2023
- Global Raciality: Empire, PostColoniality, DeColoniality - 2018



THE WOMEN'S RESEARCH AND RESOURCES CENTRE

A Feminist Library
120 Upper Street
London, N1
EM-353 6775

Hounslow & Spelthorne

Health Education News

OCT 1982

Health Education Unit
70a, Bath Road,
Hounslow,
Middx.

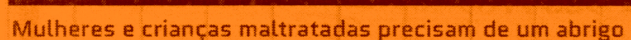
Editors:

Christine Hay
Sue Rodmell

capa/cover

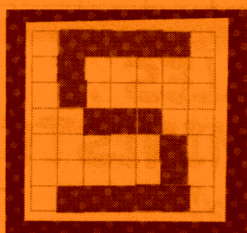
Sue Rodmell's publications

- The Politics of health education: raising the issues with Alison Watt.
- Pregnant at work: the experiences of women.



(EN) The *Féministes Révolutionnaires* movement emerged in October 1970 and had a short formal existence, dissolving in January 1971. However, it continued to influence the broader feminist movement, though with clear opposition to a group known as *Psychépo*. This movement was composed of various women's collectives known for high-impact actions and eventually opposed the *Ligue du Droit des Femmes* [League for Women's Rights], founded by Simone de Beauvoir. The League published its own journal, *Les Nouvelles Féministes*, in March 1974. [Source: author Myriame El Yamani. Publication: *MEDIAS ET FÉMINISMES: Minoritaires sans paroles*]

Editorial da publicação



Association of Breastfeeding Mothers

Volume 13 No. 3

March 1992

THE FEMINIST LIBRARY
AND INFORMATION CENTRE

5-5a Westminster Bridge Road
London S.E.1

Telephone: 01-928 7789

80p

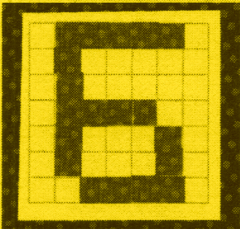


Taken from 'Bestfeeding' by Mary Renfrew,
Chloe Fisher and Suzanne Arms.

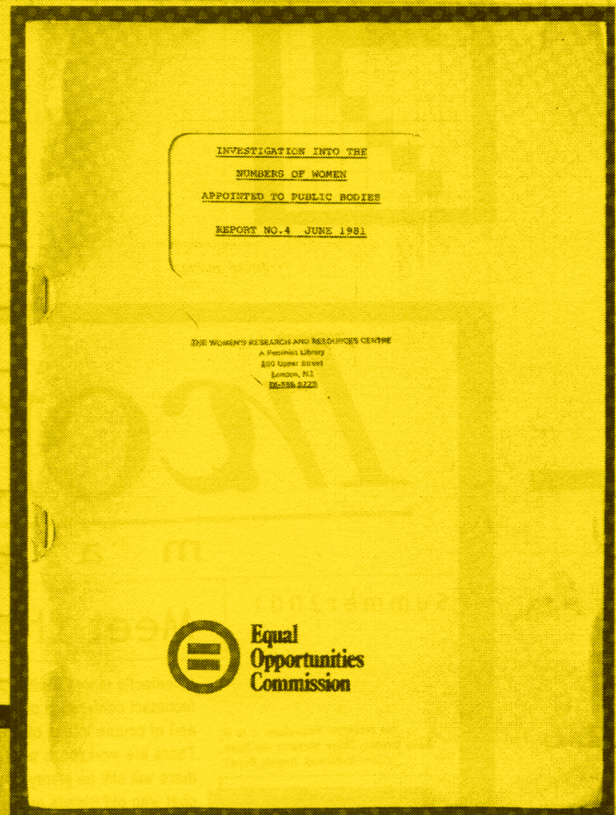
capa/cover

[PT] A Associação de Mães que Amamentam [ABM] é uma organização voluntária fundada em 1979 por mães já experientes em aconselhamento sobre amamentação. www.abm.me.uk

[EN] The Association of Breastfeeding Mothers [ABM] is a voluntary organisation founded in 1979 by mothers already experienced in breastfeeding counselling. www.abm.me.uk



Recorte / Clipping



capa/cover

APPENDIX II

APPOINTMENTS TO PUBLIC BODIES

WOMEN AS PERCENTAGE OF TOTAL MEMBERSHIP 1977-1980

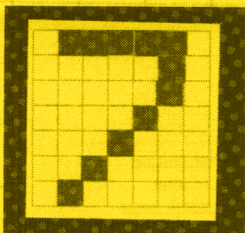
		1977	1978	1979	1980
		%	%	%	%
HOME OFFICE		29	29	30	30
TRADE	1	4	6	31	29
SCOTTISH OFFICE		26	26	26	27
DHSS		-	-	23	23
EMPLOYMENT		15	15	18	18
WELSH OFFICE		16	14	16	18
ENVIRONMENT		12	12	12	13
DES		10	12	12	11
TRANSPORT		5	6	8	8
ENERGY	2	9	6	6	5
INDUSTRY		2	3	3	3
AGRICULTURE, FISHERIES AND FOOD		-	3	NO FURTHER FIGURE SUPPLIED	

(PT) INVESTIGAÇÃO SOBRE O NÚMERO DE MULHERES
NOMEADAS PARA ORGANISMOS PÚBLICOS
RELATÓRIO N.º 4 — JUNHO DE 1981

NOMEAÇÕES PARA ORGANISMOS PÚBLICOS
MULHERES COMO PERCENTAGEM DO TOTAL DE
MEMBROS 1977-1980

people normally chosen for public appointments. It would appear, therefore, that no real change will occur until more women achieve those positions - unless those responsible for making appointments will accept some other criteria for identifying suitable women to participate in public life.

(PT) Parece, portanto, que nenhuma mudança real ocorrerá até que mais mulheres alcancem essas posições - a menos que os responsáveis por fazer as nomeações aceitem outros critérios para identificar mulheres adequadas para participar da vida pública.



Incontact

m a g a z i n e

Summer 2001

Meet the team

13 JUL 2001

The Incontact Roadshow. L to R:
Barry Brooks, Claire Stevens, Jol Roze,
Cathy McKeerrell, Angela Boveali



Incontact's team - staff, trustees and local contacts - will be out in force at the Incontact conference on September 5th. It's your chance to come and meet us all - and of course lots of other consumers and health workers from around the country. There are workshops where you can hear about and discuss all sorts of issues. But there will still be plenty of time to wander round the exhibition stands, have a quiet chat with old friends or ask the questions you want answered.

The day before the main conference - on Tuesday 4th - we're holding the first Support Network Gathering. People interested in groups, helplines and other local activities will be meeting informally to share ideas and find out more. What is happening? How can I help? Who is around? These and more are questions we will try to answer.

This year's conference will be the biggest of its kind yet, offering a chance to meet product manufacturers and hear about the latest research and treatments. It's free for consumers and there's even financial help available for travel and accommodation. So get in touch - if you haven't had a registration form, give us a call on 020 7700 7035

Manifesto on the move

"What is the single most important thing that would help?" That is the question we asked people with continence problems - and thousands have replied. The comments from Incontact's members, as well as those from 17 other organisations, will be used to put together a Manifesto for Continence.

This is the first time that so many people with continence problems have been asked what they need and the response has been enormous. Some people are concerned about products, others about the services they receive, others about public facilities. The list goes on and on.

Over the summer we will be reading through all the comments that have been sent in. Then begins the hard job of boiling them all down to produce the Manifesto for Continence. We want the manifesto to include as many points of view as possible, but at the same time keep it short enough to be easy to read.

The Manifesto for Continence will be launched at Incontact's conference on September 5th. We will be sending it to every MP - and letting everyone know how many people support it. And thanks to the kind support of Cystitis & Bowel Problems


Manifesto for Continence

Inside

- news, letters & pen-pals
- indwelling catheters
- TVT

cochrane corner

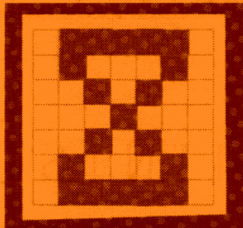
internet crazy

your questions answered

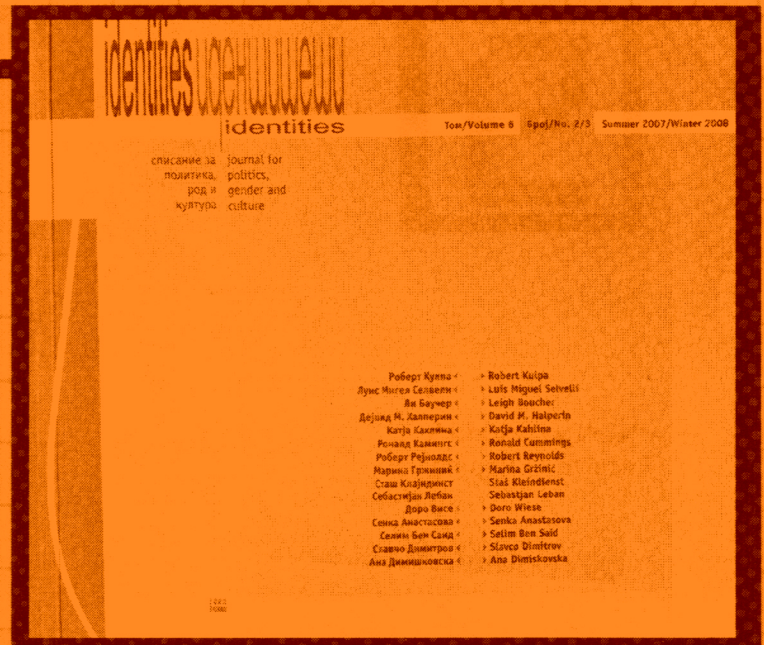
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[PT] "Incontact" era uma revista voltada para pessoas com problemas de continência [controle urinário e fecal], publicada pela organização Incontact, agora conhecida como Bladder & Bowel Community.

[EN] "Incontact" was a magazine aimed at people with continence issues [urinary and fecal control], published by the organization Incontact, now known as the Bladder & Bowel Community.



Recorte / Clipping



capa/cover

[PT] Representações de identidade e diversidade linguísticas no espaço público.
[EN] Representations of linguistic identity and diversity in public spaces.

7. Conclusions and Future Research

A close look at the LL of Tunisia has uncovered several myths about the discrepancy between the official language policy advocating MSA as the unique language of the state and the linguistic practices which are in stark contrast with the institutional advocacies of monolingualism. More specifically, the LL of Tunisia provides a more genuine and germane picture of how language diversity encountered in the streets of Tunisia contradicts the dominant and hegemonic national discourses promoting monolingualism. Thus, one can get a sense of how the institutional top-down advocacies of monolingualism exclude the role of linguistic diversity in the LL of Tunisia. As a post-colonial context, Tunisia combines complex linguistic dynamics whereby several languages hold different functions. For instance, although French remains the preferred second language in terms of visibility, English is gaining more domains in the landscape and indexes globalization and economic opportunities. Tunisian Arabic is becoming more visible and conveys more solidarity with the sign readers. Overall, although Arabic is recognized as the only official

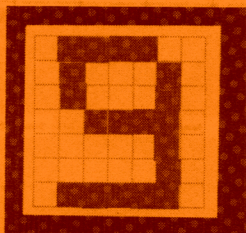
[EN] LL = linguistic landscape

MSA = Modern Standard Arabic – formal contexts

[PT] LL = paisagem linguística

MSA = Árabe padrão moderno - contextos formais

[...] Um olhar atento à LL de Tunísia revelou muito sobre a discrepância entre a política oficial de idioma que defende o MSA como a única língua do Estado e as práticas linguísticas que estão em forte contraste com as defesas institucionais do monolinguismo.



Recorte / Clipping

Feminist Theory 8(3)

and political activism; and Stephen Barber discusses the philosophy of freedom and aesthetics of existence developed by Virginia Woolf. The contributors to the second section further develop the theme of practices of the self, with Mariana Valverde exploring possibilities for non-confessional truth-telling alternatives to psychoanalysis in the context of self-help organizations such as Alcoholics Anonymous; the chapters by Helen O'Grady, Ladelle McWhorter and Sylvia Pritsch call for female/feminist practices of care of the self which move away from mechanisms of self-policing; and Jana Sawicki's and Judith Butler's contributions draw on Foucault to rethink the relations between sexuality, the body, power, and resistance. In the final section of the book contributions by Susan Hekman, Margaret A. McLaren, Amy Allen, Dianna Taylor and Karen Vintges use Foucauldian conceptual tools to ask how feminist identities and political subjectivities can be constructed in non-disciplinary and emancipatory ways.

The collection of essays could, perhaps, have benefited from a firmer editorial hand. For example, most chapters engage with the same set of Foucault's texts, but no attempt at cross-referencing between the chapters is made. Also, the collection suffers somewhat from repetitions which could have been easily avoided. This is nevertheless a very interesting and thought-provoking volume, which does much to correct the comparative neglect of the later volumes of the *History of Sexuality*, while also paying tribute to the continuing relevancy and applicability of Foucault's theoretical and methodological legacy for feminist thought.

VÉRONIQUE MOTTIER

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FEMINIST THEORY

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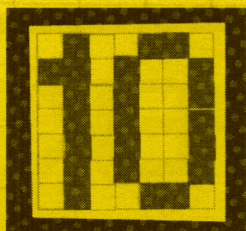
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capa/cover

[EN] Review of the book "Feminism and the Final Foucault" by Diana Taylor and Karen Vintges.

[PT] Crítica sobre o livro "Feminism and the Final Foucault" de Diana Taylor e Karen Vintges.

"Este é, no entanto, um volume muito interessante e instigante, que faz muito para corrigir a negligência comparativa dos volumes posteriores da História da Sexualidade, ao mesmo tempo em que presta homenagem à relevância e aplicabilidade contínuas do legado teórico e metodológico de Foucault para o pensamento feminista."



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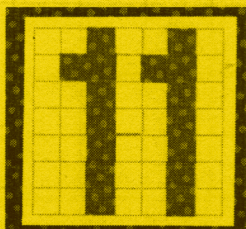
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Interventi di A. Carestia, G. Lucifoli,
E. Marinucci, R. Paolini, L. Remiddi.

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[EN] Elena Marinucci' and Laura Remiddi's publications
"Guida all'aborto legale. Come applicare e gestire
la legge sull'interruzione della gravidanza - 1978

[PT] Publicações de Elena Marinucci e Laura Remiddi:
"Guia para o aborto legal. Como aplicar e gerir a lei
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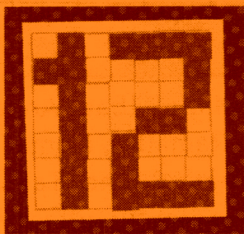
* Johannes Scherr (v reflexiách o roku 1848): Möötele odprisahal, že kontingent ženských, ktoré sa nepovolane tladia na verejnosť, pozostáva buď zo škaredých, a hysterických starých dievok - ktorým nech je odpustené z fyziologických dôvodov - alebo z nebanlivých gazdín a nevedomých matiek, ktorých knihy o výdavkoch na domácnosť, ak vôbec nejaké vedú, sú v neporiadku, ktorých izby, kuchyne, komory a skrine na bielizeň sa nachádzajú v chaotickom stave, ktorých účty u modistiek sú vysoké, ale nezaplatené, a ktorých deti sú fyzicky a morálne nečistý.

Foto: Martin Štrba

Pracovná skupa C.Štrba

(PT) Johannes Scherr [em reflexão sobre o ano de 1848]: Mötele afirmou que o contingente daqueles que se intrometem indevidamente nos assuntos públicos consiste ou de velhas solteironas feias e histéricas — às quais se deve perdoar por razões fisiológicas — ou de donas de casa negligentes e mães sem escrúpulos, cujos livros de contabilidade doméstica, se é que existem, estão em desordem; cujos quartos, cozinhas, despensas e armários de roupa estão em estado caótico; cujas contas em lojas de moda são altas, mas não pagas; e cujos filhos são física e moralmente sujos.

(EN) Johannes Scherr [In reflection on the year 1848]: Mötele declared that the contingent of those who improperly meddle in public affairs consists either of ugly and hysterical old maids—who should be forgiven for physiological reasons—or of negligent housewives and unscrupulous mothers, whose household account books, if they even keep any, are in disarray; whose rooms, kitchens, pantries, and linen closets are in a chaotic state; whose bills at fashion stores are high but unpaid; and whose children are physically and morally unclean.



Editorial

Two ideas motivate the *(Eco)Logical* theme of this volume. The first is centred in a fresh look at works engaged with issues in ecology: environmental degradation and potential projects for renewal. The second lies in an exploration of logical systems and systems of logic, in thought and in collections or series defined by a system of relationships. The conjunction of these two ideas leads to some interesting cross-overs and dialogues between feminist approaches and other systems of thought. The role of feminist critique is, as ever, important here but so too are the relationships between man/woman, humanity/nature, man/nature, woman/culture.

Hélène Cixous, in 'Sorties' from *The Newly Born Woman* (co-author, Catherine Clement, 1975), spelt out the binary system of logic that has structured Western philosophical thought since the Enlightenment, a hierarchy in which the couplets are posited in a semiotic chain of value privileging one term over the other: 'Activity/passivity, Sun/Moon, Culture/Nature, Day/Night, Father/Mother, Head/heart, Intelligible/sensitive, Logos/Pathos. Form, convex, step, advance, seed and progress/ Matter, concave, ground – which supports the step, receptacle. Man/Woman.' Women's association with nature and their relative positioning outside culture is directly linked to the importance attached to a culture which privileges the mind and represses the body – both logocentric and phallogocentric. These are the "logical" outcomes of this system of thinking. The challenge for feminist theory is how to critique and transform the system which creates such values rather than simply revalorising that which is devalued in these oppositions: the feminine, nature, the body.

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of women to work within the feminine and valorised masculine is thought of only in terms of could be described as a n acceptance of a non-hierarchical clear distinctions between man view of their complimentary position could include liber humanity where no value is with regard to gender. Option women who despise masculine social life and work to re-value tasks – a position often attributed feminism, but which may in "feminine" by women (and an inverted form of sexism, where "oppressed" is centred in care Option 4 remains, I would argue or standpoint with its refusal quo in most societies or the improve or change the position basis for feminism's challenge its insistent critique that any

(PT) A associação das mulheres com a natureza e sua relação posicionar-se fora da cultura está diretamente ligada à importância atribuída a uma cultura que privilegia a mente e reprime o corpo – tanto logocêntrico quanto falocêntrico. Esses são os resultados "lógicos" desse sistema de pensamento. O desafio para a teoria feminista é como criticar e transformar o sistema que cria tais valores em vez de simplesmente revalorizar o que é desvalorizado nessas oposições: o feminino, a natureza, o corpo.

[PT] Gostaria de agradecer aos participantes desta 4ª etapa: Ana Mary Bilbao, Anna Rebecca, Antonia Gaeta, Arina, Athanasia, Carla Cabanas Diogo Ramalho, Dominique Magada, Inês Santos, Justin, Margot, Pinelopi Triantafyllou, Renata Bueno. Também à Biblioteca The Feminist Library, a Biblioteca Goldsmith que me permitiu olhar de perto a sua coleção de zines, ao Córtex Frontal, à Deolinda Maria Cordeiro do Carmo, ao Centro de Interpretação do Tapete de Arraiolos, à minha irmã Muriel que me hospedou em Londres, ao Ricardo Junqueira, Júlia Ebert Junqueira e Claudia Pestana, que sempre estiveram juntos para este projeto acontecer.

[EN] I would like to thank the participants of this 4th phase: Ana Mary Bilbao, Anna Rebecca, Antonia Gaeta, Arina, Athanasia, Carla Cabanas, Diogo Ramalho, Dominique Magada, Inês Santos, Justin, Margot, Pinelopi Triantafyllou, Renata Bueno. Also, to The Feminist Library, the Goldsmiths Library, which allowed me to closely examine its collection of zines, to Córtex Frontal, to Deolinda Maria Cordeiro do Carmo, to the Interpretation Center of the Arraiolos Rug, to my sister Muriel who hosted me in London, to Ricardo Junqueira, Júlia Ebert Junqueira, and Claudia Pestana, who were always together to make this project possible.

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